H.M.

### Corset's Here? OF CORSET'S HERE

AND HERE ONLY.

A woman representative of the manufacturers of

Will be here to show the excellence and superiority of that article, and to fit the corset to all purchasers, one week only; Jan. 30-Feb. 4.

L. S. AYRES & CO.

### H. M. TO GIVE A GIFT

#### Is a pleasant thing, but first you must get it. You can see and know more in this way in a half hour spent in our store than in the same time spent anywhere else. From Cut Glass to Furniture, from Art

Needlework to Bric-a-Brac, covering all beautiful and useful things, we have an array unequaled. You are cordially welcome to see or to buy the whole of it.

-ASTMAN,

SCHLEICHER FURNITURE, & LEE Carpets, Draperies, Wall-paper.

The Largest House in the State.

YOUNG GIRL KNOCKED DOWN.

Struck to the Ground and Seriously Hurt by a Vicious, Unknown Brute.

About half-past 10 o'clock, Saturday night, Grace Gephart, a fifteen-year-old girl, residing with her parents at No. 169 Douglass street, was assaulted by a ruffian at the mouth of the alley between Blackford and California streets, on New York street. The girl is employed as a nurse on West Maryland street, and started about 10 o'clock. As she passed Military Park, on Blackford she noticed an unknown man following her. As she turned on to New York street the man passed her, and men the mouth of the alley was reached suddenly turned and addressed her. She screamed for help and the man struck her a blow in the face with his fist.

Her screams brought assistance, and the brute seeing this again at make

the brute, seeing this, again struck her a vicious blow just below the eye. By this time several persons residing in the vicinity appeared and gave chase to the villain, who fled after striking the second blow. His pursuers were unable to overtake him, and several shots were fired at him as he ran, none of which, however, took effect.

The second blow struck by the ruffian knocked Miss Gephart down, and her resknocked Miss Gephart down, and her rescuers assisted her to her feet and escorted her to her home. Yesterday morning her face was frightfully bruised from the blows received and she was suffering great pain from the nervous shock. She said her assailant was an Italian about fifty years of age, wearing a heavy, dark mustache, and she believes she would be able to

by Henry Rawie, of Anderson, on the subject of "Unemployed Labor." There was quite a large number in attendance, and the remarks of the speaker were listened to with attention, interrupted by frequent applause. Mr. Rawie spoke in generalities of the great mass of men all over the country who are willing to work, but are unable to secure it for one reason or another, saying that there ought to be some fixed, some organized plan to reheve them. He spoke of the good that labor unions are doing in that direction by keeping the standard of labor where it 18. and by shortening of hours and other means, preventing the field from becentage of the unemployed are in the great cities, and he recommended the adoption of some plan whereby the thousands attracted to these great cities should be scattered and more equably distributed.

Mr. Rawie is an entertaining talker, and expressed his sentiments in a forcible way. William Undley Foulke will address the club next Sunday.

WAS THE BABE MURDERED?

Mangled Remains of an Infant Found Tied Up in a Paper Sack.

A party of boys playing in the rear of the Van Camp packing-house, on Kentucky avenue, yesterday evening, about 6 o'clock. made a startling find. Tied up in a paper sack and lying in the mud and slush was revealed a bundle of human flesh, which, on examination, proved to be a dead baby, or part of the body of a child. Badly frightened, the youths reported the discovery and police headquarters were notified. Collier and Murphy were sent out after the body and Coroner Beck was sum-

moned. The dead infant presented a horrible appearance, and had evidently lain where it was found for several days. The bead was gone and the ragged flesh looked as though it had been lacerated and torn by dogs. A portion of the legs had also been torn away. The coroner is much mystified over the strange conditions under which the body was discovered, but is rather inclined to the belief that the case is one of premature birth. He will begin an investigation this morning.

Did the Second Business of the West. Hollweg & Reese, wholesale dealers in glassware and crockery, on South Meridian street, sold more goods of this description in the year 1892 than any house in the West. one in St. Louis excepted. The St. Louis house exceeded its sales but a few thousand dollars, and the largest house in Chicago fell but a few thousand dollars below the sales of the Indianapolis house.

To Discuss Woman Suffrage. The Literary Club of the Y. M. C. A. will hold an open meeting Monday evening, at 8 o'clock. The discussion will be on woman suffrage, and will be followed by an address by Mrs. Zerelda Wallace, known as "Mother Wallace." Both ladies and gentlemen invited.

NEW side-boards at Wm. L. Elder's.

Rev. Dr. Taylor Preaches a Strong Sermon in Favor of Closing on That Day.

Arguments of Bishop Potter Given Some Attention-Dr. Ranger's Reply to the Charge of Bigotry by the Advocates of Opening.

Rev. W. F. Taylor, of the First Baptist Church, preached yesterday morning in favor of keeping the world's fair closed on Sunday, partly in answer to Bishop Potter's opposing view. He took for his text the well-known command in Exodus, xx, 8: "Remember the Sabbath day to keep it holy," which he translated more accurately from the Hebrew as "Remember the day of rest to keep it holy." He

spoke substantially as follows: Many scholars insist that a similar command is found in the sacred books of other ancient people. What though these scholars are mistaken? From the beginning of creation God wrote the command. "Remember the day of rest," in every nerve and muscle of man, in the bone and blood of every beast of burden, in the nature of every metal which man forges and fashions for use. Like the laws of planetary motion or of chemical action, this law, that periodic rest is a necessity, existed before man discovered it. But no law of nature is more constant and uniform in its nature is more constant and uniform in its action, or inflicts more surely a penalty if transgressed. The first part of the text, then, you will recognize as a law-call it a law of nature, if you will—the God of na-ture made it. This law of Sinai restates a law of nature and adds a further command; it directs how the day of rest should be observed; it may not be a day of idleness or pleasure, but a day consecrated to the worship of God.

NOT AN ARBITRARY COMMAND. This addition is not made arbitrarily. While its chief purpose is religious and spiritual, it is given to secure the observance of that rest which man requires. Customs good and bad become fixed, permanent, when they receive the sanction of religion. Caste in India was first a custom; religion has made that custom permanent. The observance of the day of rest may have fallen servance of the day of rest may have fallen into disuse in Egypt, possibly was only partly known. The command of Moses rescued it from an uncertain observance, it gave to the day the sanction of religion. That sanction secured the rest day for the Hebrew and the Christian world. The command, "Keep holy the rest day," teaches, moreover, the individual how he may best secure the rest which nature enjoins. When the soul truly enters into the spirit of worship does the weary man rest from his labors. The most ters into the spirit of worship does the weary man rest from his labors. The most perfect rest of body is obtained in communion with God. In the holy of holies, where the soul meets with its God, there is a quiet and peace found not in all the world besides. There the body most quickly recuperates its tone and energies. Than this nothing is plainer in Christian experience. The prophecy is literally true: "They that wait upon the Lord shall renew their strength."

Nor can we fancy that the command to

Nor can we fancy that the command to employ one day in seven is arbitrarily given. That also appears to be a law of nature. The experiment was tried by the National Assembly of France, during the reign of atheism, of the decimal division of time, with a holiday every tenth day. But says Chateaubriand: "The very cattle knew the Sabbath, and would have it." Beasts of burden could not endure the strain of working for nine days. The habit of resting one day in seven was resumed by many before the nation recovered from

Love fulfills the law of Smai-that is, comprehends the commandments and restates them in a living impulse and power. But the demand that we observe one day in seven as a day of rest is not set aside, rather it is enforced, by Christ's law of love. Not until men cease to need the rest day will the command cease. Till then it stands as a token of mercy to all who toil. Christ has enforced this law of Moses in His teaching: "The Sabbath was made for man, and not man for the Sabbath." Strange, indeed, is the fact that all who break the Sabbath and all who teach men so fancy that they find a warrant for their faith and practice in these words of the Lord. He declares that the Sabbath was But the demand that we observe one day Lord. He declares that the Sabbath was made for man, but the Sabbath is a law. Why have not they who so glibly quote these words noted this evident fact? They quote Christ's words as though the Sabbath were no law at all. Put his words into English: The day of rest and worship was made for man.
What a perversion to find in these words
of the Lord a license to disregard the purpose of the Sabbath. Neither by example
nor precept did Christ find fault with the

ing its observance a religious duty. Shall we then stand silently by when the at-tempt is made to disregard this law? For we must face this fact. Under a specious plea of helping the workingman the Nation proposes to set the law of nature and of God utterly at defiance. America, which has shared with all other lands of the English-speaking world the honor of illustrating in her industrial history that the health and wealth of a people is dependent upon the observance of one day in seven as a day of rest, is now asked to disregard this lesson and force the thousands of employes connected with the world's fair to toil continuously in order that others may not be compelled to sacrifice the price of a day's work by attending during the days

of the week. The law of Scripture, which I have tried to explain, is the best reply to this demand for opening the fair. It contains an economic and a religious reason why this should not be done. With the latter resson you are familiar; let us chiefly, then, enforce the economic aspect of the ques-

AT OTHER EXPOSITIONS. Four great expositions have been held on

the continent of Europe and two in England. Three of the four were held in Paris and the one in Vienna. The English expositions were closed on Sun days, those of the continent open on the Lord's day. But in each instance the British, American and colonial exhibitors refused to open their exhibits on Sundays. While in all portions of these fairs devoted to other exhibits all was workday excitement, in the British and American quarters there was a Sabbath reign of quiet and peace. No machinery was in motion and most of it was covered. Not a single workman or exhibitor was present. An effort was made at the last Paris exposition by French workmen to force the English to start their machinery, but the effort failed. The Sunday of the English-speaking world was first exhibited in Paris, in the year 1867. - And that exhibition of the manner in which the Sabbath was observed did more for the workingmen of the continent than all other exhibits of that great fair. It brought more of happiness to them than the pictures, music and all else combined. I weigh carefully the statement; it is not exaggerated. One week ago the Journal of this city contained an interesting account of the growth of Sunday observance on the continent. But the correspondent did not tell what had brought this reform to pass. It dates from the exhibition of our Sunday-from the proof thereby afforded that there are nations which observe the day of rest and prosper notwithstanding. The workingmen of the continent saw the products of men who worked from fiftyfour to sixty hours in the week and received better wages than they who were compelled to toil from seventy-two to eighty-four hours in the week. From that hour the press and the people have continued the agitation for a day of rest. The exhibitors who resisted the folly of the deserving of special honor. Their example has been powerful for good throughout the industrial world of Europe. Shall we say that their action was not representative of the sentiment of America? They helped to free thousands who were practically slaves. Let us not bind the burden of Sunday labor on the thousands who will be employed at Chicago, even though the burden rest for only six months. For let us not be

H. M. SUNDAY AND THE BIG FAIR possible to do this as every merchant in the city will testify. They need the service of trained assistants, not of men whom they

city will testify. They need the service of trained assistants, not of men whom they can hire for a special day, and no exhibitor can afford to hire an extra force of one-seventh in order to give the balance of his men the opportunity of fest.

Of course I know that certain managers of the exhibition propose to open only the art galleries and the pleasure grounds on the Sabbath. But what will the workingmen eay to this? For their benefit the fair is to be opened and then they are to be denied the sight of that in which they are most interested. No machinery to be run, exhibits closed? Thus far there has been no proposition to charge half price for this half show. This is dishonest. The whole fair should be opened or none of it. This proposition sounds like a cowardly compromise. It seeks to win favor both with the men who disregard the Sabbath and with the moral and religious portion of our people. Moreover, it is pharisaism in its essence; it condemns the running of machinery as wrong, but upon every other feature of the fair it is ready to put the seal of approval. Surely the very class for whose benefit it is proposed to open the fair will resent this attempt at paternal guidance. Men who ask for machinery will not be content if they are given pictures. If they pay their money, Of that worth they are the judges. Hence, if the fair is opened on Sundays the whole force of attaches must be in attendance. Are the workingmen of this country willing to be a party to this monstrous wrong? Will they force others to work for their own pleasure? Rather should our workingmen be true to their maxim: "The injury of one is the business of all." What a strike would result should some employer attempt to compel his men to work against their will next Sunday. The exhibitors and their clerks, the railroad men and their will next Sunday. The exhibitors and their clerks, the railroad men and others, pray you do not force us to work every day of the fair. WILL IT PAY ON SUNDAY?

There remains an important question: Will a Sunday fair pay? In the Examiner, of New York, Mr. Lewis B. Hibbard, an official of both the expositions at New Orleans and Minneapolis, answers most emphatically. No. The exposition at New Orleans was a most dismal failure, financially; that of Minneapolis was a financial success. Minneapolis closed the gates on the Sabbath; New Orleans opened them. To this fact was largely due the difference more than one-seventh to the expenses of the fair at New Orleans, but fell far short of adding one-seventh to the gate receipts; but New Orleans was of all cities in America the best place in which to try the experiment of an open Sunday. It is more like a European city than others. Mr. Hibbard gives these reasons for the failure of the experiment: 1. The exhibitors were opposed to opening the fair on Sunday; they wanted their day off. 2. It shocked the moral sense of the country. 3. The workingmen themselves did not want it; they did not attend in sufficient numbers more than one-seventh to the expenses of workingmen themselves did not want it; they did not attend in sufficient numbers to make it pay. 4. Leaders in society loudest in demanding an open Sunday did not attend on that day; they left it for the work people. Though every effort was used to induce people to attend on Sunday, though music and religious exercises were advertised, a deficit of \$10,000 per day kept rolling up. Chicago may well profit by this experiment of New Orleans. Labor costs more on Sunday than on other days of the week. Laboring men will not discount week. Laboring men will not discount their wages for the benefit of the fair.

Bishop Potter has made us familiar with all that can be said in favor of opening the fair on Sundays. First, many of the workingmen have no other time in which they can attend. Some of you recall with delight Porte Crayon of Harper's Monthly. When traveling in New England with a younger cousin he chanced to enter a circus. Several boys had crept in under the tent, whom the manager was about to eject. The cousin, out of pity for the boys, handed the manager the full price of admission for the company and directed him to let them remain. When the boys recovered their surprise they rose from their seats and politely thanked the gentleman seats and politely thanked the gentleman for his kindness. "I remarked to my cousin," said Porte Crayon "the boys doubtless appreciate your generosity, though I fear you have encouraged them in wrong doing. Accordingly, my cousin turning to the boys with a grave face said: 'Boys, don't you know that it is an awful sin to steal into circuses?' 'Yes,' replied one of the boys, 'but you see, sir, we had no money and we had to steal in.' 'What shall I say to that Cousin Porte?' 'Nothing, the argument is unanswerable.'' Frankly. I have more respect for the boy than for the men who make this plea for the workingmen. It is an echo of that Jewish claim: "It is corban." A claim by which a divine law was set aside, even that rea divine law was set aside, even that requiring the child to support a father or a mother. Workingmen have other time. God has made provision for all the recreation man needs. The work of the world is done in five days of the week. Were all men working as God designs they should less time than this would produce all that UNEMPLOYED LABOR.

UNEMPLOYED LABOR.

UNEMPLOYED LABOR.

Henry Rawie, of Anderson, Gives the Progress
Club His Views on the Subject.

The regular Sunday afternoon meeting of the Progress Club was addressed yesterday

by Henry Rawie of Anderson of Anderson was addressed yesterday

Of the Lord a license to disregard the purpose of the Sabbath. Neither by example nor precept did Christ find fault with the Sabbath itself, but with those who made that day a burden. The laws of the state that day a burden. The laws of the state that this would produce all that is now produced. The world is out of gear; too many are idle. If by the oppression of the state that this would produce all that is now produced. The world is out of gear; too many are idle. If by the oppression of the time which God designs you may not take what God has bid you employ for rest and worship. If men steal from me I may not in turn rob nature and God. If the managers of the fair truly desire to furnish the opportunity for men to attend who cannot afford to lose a day's wages, why have they decided to close the ing its observance a religious duty. Shall gates at 6 o'clock? With electricity the night can be turned into day.

Again, the bishop urges that the gates be opened, otherwise men will frequent the saloons, dives and brothels of the city. WOULD NOT SUFFER FROM LAWLESSNESS. Then it is proper to reply that if the fair is opened, the men who would otherwise spend the day in these places will be found in the fair. For that reason respectable people will keep away on Sunday. Philadelphia did not suffer because the exposition was closed on Sundays. The man who was Mayor at that time, as well as many prominent residents, earnestly dispute the statement that the city suffered from lawlessness on Sundays during the continuance of the Centennial exhibition. Bad as the government of Chicago has been it is not so weak as to confess that the only way it can deal with its lawless classes is to open the fair on Sundays for their

Some of us have hoped to see the day when we might close every brothel and saloon in the city. But this task is made the harder by the encouragement given men to break that law of nature and of God-observe the day of rest. If the fair is opened on Sundays, every opponent of Sunday laws, however good and beneficent, every saloon-keeper in the land, every thief, thug or lover of evil, every demagogue and Anarchist will exclaim: "This is for us an hour of victory."

Merchants in this city who now require their traveling men to report on Sunday morning their week's business. Sabbathbreakers of all degree will believe that the Nation has sanctioned their misdeeds. It is nonsense to fancy that the saloon element is in favor of closing the fair on Sundays. I know one who has made a personal canvass of the saloons in Chicago to ascertain their position on this question. He reports that in each saloon there was displayed a petition for an open Sunday; that the bulk of the saloon men are in favor of opening the fair; those who opposed the measure did so from motives of strategy. Saloon men in other cities have only one desire. Every man is convinced what that is.

Men who labor, men who pray, and men who love your native land insist that the managers of the fair shall not, under a plausible plea of freedom, join hands with Anarchists, demagogues and saloon-keepers in helping to destroy the American Sabbath. Though without sin or injury to yourselves you could look upon works of art or of industry on that day, vet considerations of religion, of patriotism and of economy demand that we should carefully guard this among the greatest of American institutions, founded as it is on the law of nature and of God: Remember the

day of rest to keep it holy. If need be we may demand that our government shall check the managers of the fair in their mad folly. Bear witness that often I have insisted that the separation of church and state shall in all things be maintained. But what is the separation which our Constitution recognizes I hat the civil magistrate shall not legislate as to the manner in which a soul shall approach God; that no officer of the govern-ment shall be asked whether he professes any faith or no faith. That is all. The men who induced our government to pass these wise measures were devout, Godfearing men. They never thought of asking that the government ignore the fact that the bulk of our citizens believe in morality and religion. The claims of good deceived by the assertion that a special morality and religion. The claims of good force will be employed on Sunday so government and of religion often coincide. that all may have a day free from work. They do in the demand which we make

Sundays. Members of our Legislature now in sesion, men and women of the State board of Indiana who have voted in favor of opening this fair on the Lord's day, there is time yet to undo the wrong you have done. Do not let the record of your vote remain. It stands charged to your eternal shame.

The Plea of Bigotry. Rev. Dr. Ranger, of Christ Church, spoke on the world's fair yesterday morning. In his sermon he said: "Those who have spoken or written in favor of Sunday closing of the world's fair have been, in certain quarters, accused of narrowness and bigotry. Let us consider this charge for a little. To be bigoted is to be obstinately and blindly attached to some creed, opin-

and blindly attached to some creed, opinion, practice or ritual. It is to be illiberal toward the opinions of others. In the case of Sunday observance, to be bigoted would be to stand up for such observance in and because of itself. It would be to uphold stringent Sunday laws simply in the interest of the church as an institution. It would be blind, perverse and tyrannical adherence to the letter.

"Are the clergy and the Christian people of this land open to such a charge? To ask this question is to answer it. The whole inspiration of the movement in favor of Sunday closing of the world's fair has been the conviction that such closing is of the utmost importance to the whole people. It has not been a movement to boister up the churches, or to secure congregations for the slergy, or to force the public into an unwilling religious observance of Sunday. Such has not been at all the spirit of this agitation. ligious observance of Sunday. Such has not been at all the spirit of this agitation. Among clergy and Christian congregations the temper has been loftily carnest, but, at the same time, judicial. Everywhere and at all times it has been marked with clear and broad intelligence. Each sermon, or address, or petition has had as the burden of its argument the good of humanity. Every meeting in this interest has had a national outlook, and a fervent patriotism. This Sunday issue has not been fathered by demagogues, or voiced by hide-bound ecclesiastics. It has had furtherance and the God-speed of the wisestand the most public-spirited men from North to South, and from East to West. It has had the strong support of the most thoughtful women of the land. The great thoughts which push on this uprising of the Christian sentiment of the Nation are worthy of the gravest and the tion are worthy of the gravest and the most respectful hearing. It is urged that most respectful hearing. It is urged that
this is a critical period in our history. The
country is swinging to new bearings. The
center of population is forging westward.
The vast population that will ere
long fill the Mississippi valley will
rule and shape our destiny. In
that valley differing peoples are
to be assimilated, great problems are to be
wrought out and great victories are to be won. To this end the great levers of public education and public morals are indispensable. For education, the common school; for the maintenance of public morals, the Christian Sunday. This is the watchword of the clergy and of the "There is no movement on foot to main-

tain or destroy what is known as the Puri-

tan Sabbath. The stand is made solely for the civil Sunday, and for these reasons. Our past history warrants the conviction that the civil Sunday is essential to the welfare and the happiness of the laboring man. It removes from him many temptations, not the least of which is to put a day of dissipation instead of a day of rest between Saturday and Monday. The civil Sunday curbs the pleasure-seeking, selfishness and the greed of the wordly rich. Where there is a breaking down of the civil Sunday there follow, in ever-increasing tide, drunkenness, gambling and licening tide, drunkenness, gambling and licentionsness, and there labor is ever more stretched until it covers the whole seven days. The civil Sunday has been and is a protection and a blessing to the home. It is of inestimable value to children and of infinite importance to the formative period of youth. The civil Sunday is the great vantage ground of the church. But the church stands for faith in God, for the love and the service of men. It stands for temperance, integrity, honor, fair dealing, noble manhood, pure womanhood, the government of a nation in the interest and for the well-being of all its people, and for loyal and patriotic devotion. These are the things that it preaches on the day given both of God and the state. Because of this very evangel and the great moral force it brings, the state has given the church the civil Sunday. From Lexington on to Sumter the churches and the Nation have stood side by side. Through the honor they have given each to the other, has come the greatness and the safety of our country. The church has given her best sons to the council chamber and the field of battle, and these sons have been our men and the service of men. It stands of battle, and these sons have been our men of might, our history makers, our honor and our praise. Nor least in peace or war have been the ministers of the gospel. God has made them in this land truly ministers of grace to all men. He who, viewing the present, or looking down the perspective present, or looking down the perspective of our history, can speak of the clergy of this land as bigoted, knows not whereof he speaks. In days when men at the front were struggling, and meeting the shock of battle, and falling wounded, or sick, or dying, the church, through its compassionate sacrifices, hung upon the borders of the march and the onset, a ministering angel of grace. No soldier, high or low, but has a blessing for Christian woman-hood.

"But the Christian character out of which these things grew is the Christian character which would to-day defend in in its integrity the civil Sunday. It would defend it because, under it and in its opportunities have been secured those things which are essential to uprightness in the home, in business, and in public trusts. It would defend it because it belongs to man, because it was given to the race at the beginning. Jesus affirmed that it was made for man, that is. it meets a fundamental and an absolute need in man's nature as man. The church would defend this day because its atmosphere is necessary to the work of leading men in ways of righteousness and prosperity. Whosoever breaks in upon the peace of the civil Sunday perils the peace of the land; whosoever mars its sanctity mars the sanctity of home life.

"Such are some of the convictions and some of the sentiments of those who would see the gates of the world's fair closed on Sundays. Men may differ from these convictions, and discredit these sentiments. but they cannot justly dismiss them on the plea of bigotry."

Imported Wines. For fine imported wines, Sherry, Port, Rhein Wines, etc., go to Caspar Schmalholz, 29 South Meridian street, direct importer. Goods sold from one bottle on up.

Ice Tools. We are agents for Woods's Ice Tools-the best good in that line on the market. We carry an assortment in stock, and can fill large orders direct from factory on short notice. Call and see us or send for illustrated catalogue. We sell at manufacturer's prices. HILD EBRAND & FUGATE, 52 South Meridian street

Table Knives and Carving Sets

We have at all times a full line of first quality pearl, ivory and silver plate Knives and Carving Sets. We also carry a line of sterling-handle Knives and Carving Sets of 2, 3 and 5 pieces, to match Sterling Flat Ware patterns in our stock.

Julius C. Walk, Successor to

Jeweler : : : 12 East Washington Street, General agent for the Patek, Philippe & Co., Vacheron & Constantin, and E. Koehn celebrated. Swiss Watches.

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Indianapolis Gas Co

TICKETS TO BE HAD AT Especially will the exhibitors find it im- | again: The world's fair must be closed on | 49 South Pennsylvania Street

## Amorphous Raiment

AMORPHOUS: Having no determinate form. RAIMENT: Clothing.

The term applies to the ready-made shelf goods made for the average man, like cakes cut out of dough with a biscuit-cutter no indviduality about them.

This system will do in making uniforms for the militia, but not in furnishing business suits for live, active, individual men in the last decade of the nineteenth century.

Come and see our ideas in "Correct Dress." While winter lingers in the lap of spring we are offering superior inducements in order to make trade and keep our workmen employed.

### KAHN TAILORING CO.

# GILDEMEESTER & KROEGER PIANOS

ARE TAKING THE LEAD.

N.W. BRYANT&CO. SOLE AGENTS.

If you want a Situation, a Good Servant, a Faithful Clerk, a Desir-Want Filler able Boarding Place, or prompt-pay Lodgers write just what you want, plainly, in the blanks below. Cut 5 Cents a Line this out and send stamps or silver at FIVE CENTS FOR SEVEN WORDS to THE JOURNAL, Indianapolis. Nothing less than 10 cents. SPECIAL COUPON

COPY OF STATEMENT OF THE CONDITION OF THE UNITED STATES BRANCH OF THE

## FIRE INSURANCE COMPANY

On the 31st day of December, 1892. Located at No. 197 Asylum street, Hartford, Conn. THE ASSETS OF THE COMPANY IN THE U. S. ARE AS FOLLOWS: Cash on hand and in the hands of agents or other persons.

Bonds owned by the company, bearing interest at the rate of — per cent., as per schedule filed, market value. 417,875.00 Loans on bonds and mortgages of real estate, worth double the amount for which the same is mortgaged, and free from any prior incumbrance.

Debts otherwise secured, collateral loans. 26,500.00 \$914,333.23 Losses adjusted and due
Losses adjusted and not due.

Losses unadjusted
Losses in suspense, waiting for further proof
All other claims against the company
Amount necessary to reinsure outstanding risks. The greatest amount in any one risk, \$10,000. State of Indiana, Office of Auditor of State:

I, the undersigned, Auditor of State of the State of Indiana, hereby certify that the above is a correct copy of the statement of the condition of the above-meationed company on the 31st day of December, 1892, as shown by the original statement, and that the said original statement is now on file in this office.

[SEAL.] In testimony whereof, I hereunto subscribe my name and affix my official seal, this 20th day of January, 1893.

J. O. HENDERSON, Auditor of State. COPY OF STATEMENT OF THE CONDITION

- OF THE -

SPRING GARDEN INSURANCE CO On the 31st day of December, 1892.

Located at No. 431 Walnut street, Philadelphia, Pa. G. B. ARMITAGE, Secretary. W. G. WARDEN, President. THE ASSETS OF THE COMPANY ARE AS FOLLOWS: Cash on hand and in the hands of agents or other persons

Real estate unincumbered.

Bonds owned by the company, bearing interest at the rate of — per cent, as per sched-Loans on bonds and mortgages of real estate, worth double the amount for which the same is mortgaged, and free from any prior incumbrance.

Debts otherwise secured.

Debts for premiums. 649,083.50 309,650,00

All other securities. Total assets \$1,310,386,02 Losses unadjusted.
All other claims against the company.
Amount necessary to reinsure outstanding risks. 51,543.48 633,241.74

State of Indiana, Office of Auditor of State: I, the undersigned, Auditor of State of the State of Indiana, hereby certify that the above is a correct copy of the statement of the condition of the above-mentioned company on the 31st day of December, 1832, as shown by the original statement, and that the said original statement is now on file in this office.

[SEAL.] In testimony whereof, I hereunto subscribe my name and affix my official seal, this 20th day of January, 1893.

J. O. HENDERSON, Auditor of State.

COPY OF STATEMENT OF THE CONDITION OF THE -

# FRANKLIN FIRE INSURANCE CG

On the 31st day of December, 1892.

Located at No. 421 Walnut street, Philadelphia, Pa. The amount of its capital paid up is ...... 400,000 Cash on hand and in the hands of agents or other persons.

Cash in banks.

Real estate unincumbered.

Bunds owned by the company, bearing interest at the rate of — per cent., as per schedule filed, market value.

Stocks, bonds, etc., held as collateral.

Interest due and accrued on collateral.

Loans on bonds and mortgages of real estate, worth double the amount for which the same is mortgaged, and free from any prior incumbrance.

\*73,038.28

\$73,038.28

1.905,959.75

370,000.00

3,288.04

1.905,959.75

370,000.00

3,288.04 Losses resisted.

Cash dividends unpaid.

Commissions due and to become due.

Amount necessary to reinsure outstanding risks.

5,724.86

547.50

10,266.19

State of Indiana, Office of Auditor of State: I, the undersigned. Auditor of State of the State of Indiana, hereby certify that the above is a correct copy of the statement of the condition of the above-mentioned company on the 31st day of December, 1892, as shown by the original statement, and that the said original statement is now on file in this office. [SEAL.] In testimony whereof, I hereunto subscribe my name and affix my official seal, this 17th day of January, 1893.

J. O. HENDERSON, Auditor of State.

TAKE AN EARLY START

Winter is arranging for an early departure; then comes Spring.

Meanwhile take time by the forelock. Come and see the new things we have in INTERIOR DECORATIONS.

ALBERT GALL.

DEALER IN CARPETS, DRAPERIES, ETC. Agency for S. C. Johnson's Farquetry Flooring and Borders. Estimates furnished.